


# THE CHRISTIAN

JUNE 26, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



THY WORD  
IS A LAMP  
TO MY FEET

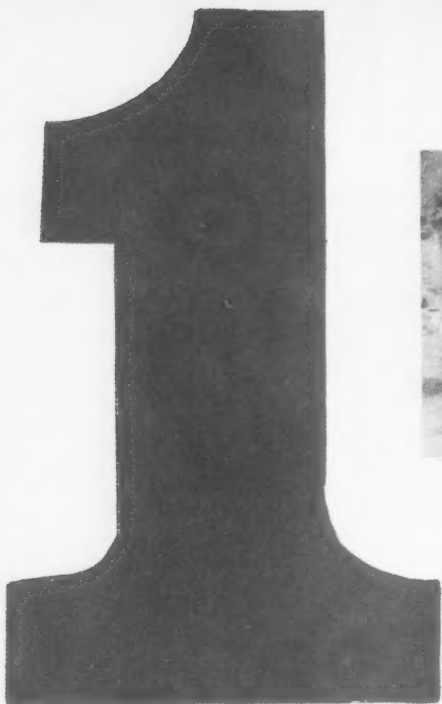
AS THE DECADE BEGINS

Orval Holt

WHY DO MINISTERS MOVE?

Harry Baker Adams

Photo by Jack Sterling



THE LORD OF JOY

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## THIS WEEK'S COVER

OUR cover this week pictures the beautiful chancel of the new sanctuary of First Christian Church, Massillon, Ohio. The pulpit, which bears the inscription, "Thy Word Is a Lamp to My Feet," combines the functions of lectern and pulpit, with separate spaces provided for the pulpit Bible and other materials.

Inscribed on the Communion Table are these words: "I Am the Bread of Life." See page 21 for a story relating to the new buildings at Massillon.

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# "L" Is For Learner

by Donald L. Helseth

## *A Faith to Live by*

ON THE roads of Great Britain are many cars which bear small plates with a red "L" on a white background. Other road users know that the drivers of such cars are learners, and give them the special consideration which they may need.

The learner must display his "L" plates and drive with an experienced driver until he passes a rather exacting test. In order to pass this test he must show both the ability to handle a car under ordinary traffic conditions and an understanding of the Highway Code.

Both are necessary. Good driving requires an understanding of the Highway Code, and knowledge of the Code is demonstrated in one's driving.

Here is an analogy to the Christian life. The very word *disciple* means *learner*. More experienced Christians can help newer Christians by showing special consideration to them. And there must be a balance between theory and practice.

Jesus said, "If you love me, you will keep my commandments." (*John 14:15.*) This calls for continual study of the Bible to understand the mind of Christ.

He also said, "By this all men will know that you are my disciples, if you have love for one another." (*John 13:35.*) The theory is made valid only in practice.

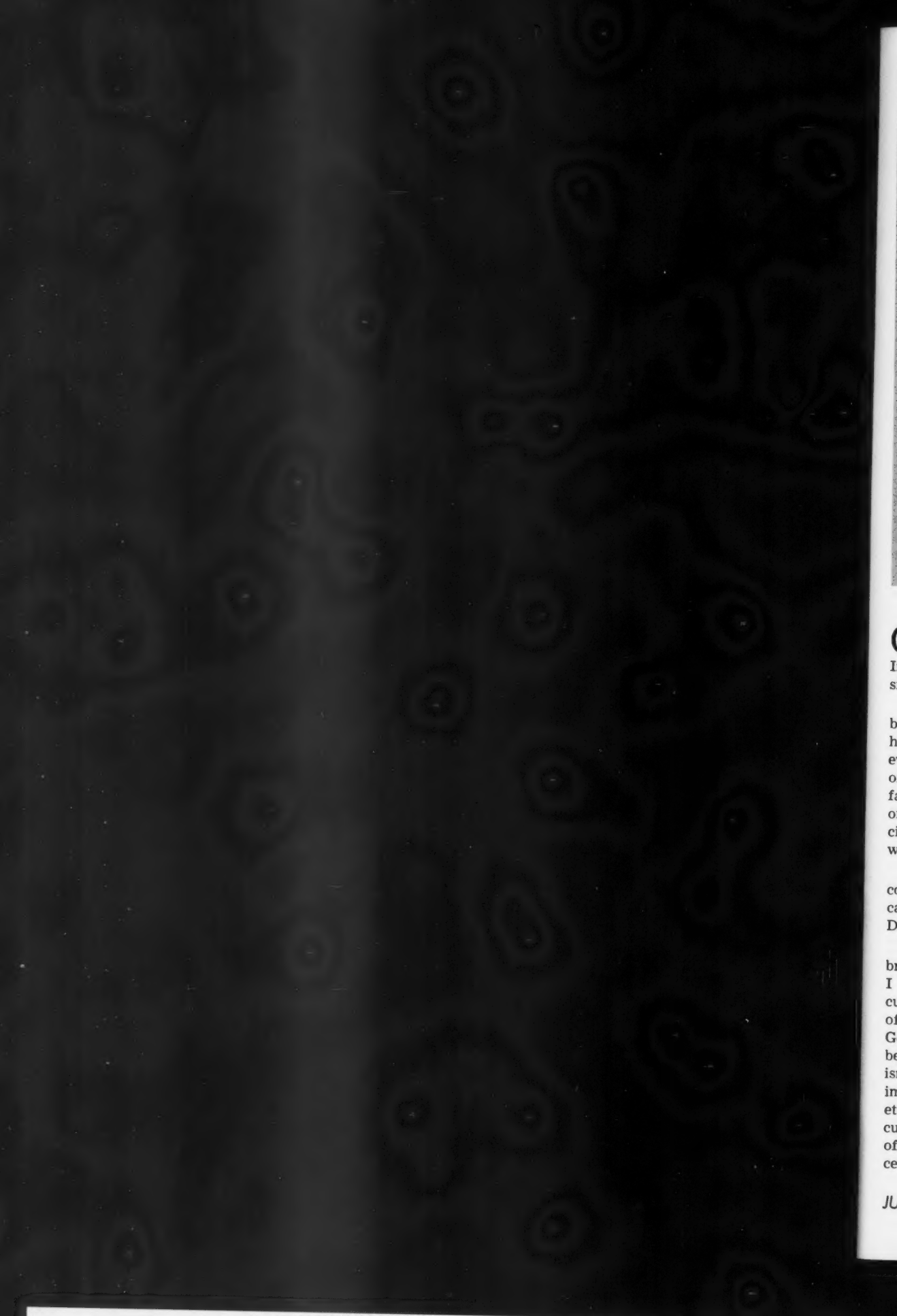
Again, the instructions given to new drivers are suggestive. Having passed the test, one is admonished not to think of himself as automatically an expert. He is to continue to learn and to practice until he becomes a really proficient driver.

As Jesus put it, "You, therefore, must be perfect, as your heavenly Father is perfect." (*Matt. 5:48.*) With such a goal, the Christian is always a learner!

*The author is in his third year as minister of the Moseley Road Church of Christ (Disciples) in Birmingham, England, under the sponsorship of the Committee on Fraternal Aid to British Churches of Christ. Address: 12, Reddings Road, Moseley, Birmingham, 13 England.*







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# What Are We to Decide?

## As the Decade Begins

By Orval Holt

Minister, First Christian Church  
Chickasha, Oklahoma

ON JULY 1, this week, our brotherhood begins what has been named a "Decade of Decision." In many ways this ten-year period will be the most significant one in our 15 decades of history.

Influences within our culture, as well as in our brotherhood, have brought us to a point in our history that some outstanding decisions are inevitable. During this decade we will decide many of these issues either by direct action or by default. If we do not "make a decision to decide" on some important issues, our indecision will decide them for us and the results may be less than what God demands of us.

It thrills me to know that out of the "listening conferences" concerning our program for the '60's came this most epigraphic theme, "A Decade of Decision."

What are some of the influences which have brought us to this time of deciding? First, may I suggest the growing "moral secularism" in our culture. If we use Georgia Harkness' definition of secularism as the, "Organization of life as if God did not exist"; and add to it morality, we begin to see the insidiousness of "moral secularism." It would be easier to cope with, if it were immoral, but because it is respectful, with high ethical standards, it has attracted many in our culture whose lives are filled with the "good things of gracious living." They commit no wrong, except the one great wrong. They live exemplary

lives before their neighbors, but their's is a "cut-flower" morality, for they have organized their lives with no consciousness of God—"As if He did not exist."

Another force at work is the growing demand for individual meaning in our complex culture. More and more, people feel their individuality being crushed by the ambiguities of life. The open abandon with which we seek pleasure, the overwhelming desire to belong to a group, the stifling sense of insecurity in the midst of plenty, the popularity of the "self-help" type of books, all are symptoms of our desperate search for meaning as persons.

Another influencing factor is the "institutionalizing" of Christianity in recent years. Our churches have become too much like great institutions of religion rather than a gathering together of people who worship and serve God. It is much easier to have a loyalty to the church as an institution, rather than a personal experience of God in our lives. Loyalty to an institution is safe and respectable, while the personal awareness of God may be a life-shaking experience which too many of us are afraid to risk. The temptation of the institutionalized church is to make Christianity a "Sunday affair"; forgetting that Christianity is to be lived not in the church, but in the world.

The increasing concern with the ecumenical

movement has been another influencing factor which demands some decisions. It has made us conscious of the fact that our concept of the church must be constantly restudied in light of the picture of the church in the New Testament, with serious consideration of other church patterns equally derived from the New Testament.

I do not propose to give an answer to these problems, but I would like to suggest some decisions which I feel must be made by the Disciples of Christ, in light of these influences, during this Decade of Decision. For sake of brevity and clarity, I would categorize these decisions into three areas: (1) Decisions about ourselves as persons. (2) Decisions about our congregations. (3) Decisions about our brotherhood.

(1) In a real sense, what we are as a people on June 30, 1970, will be determined by decisions we make as individuals during this ten-year period. The basic decision is, What kind of a person do you want to be by 1970? Do you expect to be just ten years older? Do you expect to have the same ideas about God, the church and life as you do now? How much spiritual maturity do you hope to achieve in this decade?

Are you willing to be honest with yourself and pay the price in study, prayer, worship and service during the next ten years that you may achieve at least something of what you expect of yourself?

Are you ready, now, to yield your life to God, to be used for His purpose, wherever this may lead you for the next ten years? Are you ready to replace "keeping up with the Joneses," with "Seek first his kingdom and his righteousness"? Are you willing to make these decisions? You will, in one way or another. You will take decisive action, or you will continue in the same old rut. The decision is up to you as a person during the "Decade of Decision."

(2) Another decision you will help to make has to do with your local church. What kind of a congregation will it be in 1970? Will its success be counted only in terms of its size its comfortable building, its beautiful worship and its "popular" preaching? Will being a "good member" mean that you sing, teach, pray, usher and help raise money in the church without much regard for your witness as a Christian during the week?

Will your congregation think of itself as being a self-sufficient community of "nice" people who are being saved, regardless of what happens to the rest of mankind? Will its total witness be to bring people within the four walls of the church, without thought of bringing the church to the people so that it may become a part of their lives? Will it mean by "local autonomy" that it has no responsibility or concern beyond the local scene? Or will your congregation have a "person-centered" rather than a "program-centered" approach to its mission? Will it become more concerned with

what happens to persons, than in programs and techniques that may bring some kind of results, even at the expense of exploiting human personality?

Will your congregation seek to make each person realize that his witness as a church member is not just when he is within the four walls of a building, but it extends into his whole life, so that, even by simple acts of human friendliness he witnesses to his membership in the church? These are, of course "loaded" questions, but they demand an answer from each congregation during the decade.

(3) Perhaps the greatest of all decisions we face, during the coming decade, is concerning our brotherhood as a whole. What will we be by 1970? We, who have called ourselves a "movement" and have never thought of ourselves as a "sect," face momentous decisions about our future. I, for one, believe that the next ten years will determine our role in American church history.

The growing concern for the ecumenical movement will force us to make decisions about our future, whether we are ready or not. We will either take decisive action to move in one direction or another; or else, by our indecision, our unique contribution to American religious life will be lost.

Should we become a full-fledged denomination with standardized beliefs, written or unwritten, and thus take our place on an equal footing with other denominations as we work in the ecumenical movement? Many would argue that this is precisely where we are, rightly or wrongly, at the present time.

Should we tenaciously hold to our position as a "movement" among the denominations, still clinging to the hope that, although we have failed for 150 years to get the denominations to see our point, somehow we shall learn how to get the message across to them in the next ten years?

Should we be so presumptuous as to believe that we, as a people, possess the whole body of truth concerning the nature of the New Testament church, and that the church can become united simply by all others joining with us?

Should we dare to "cease to be a church" nationally and internationally? Should we seek to lose our identity as a group separate from others? If so, how can this be done?

Again, these are "leading" questions, but they are typical of those which we must decide in the decade ahead. Who knows what other decisions we will be called to make as to the future of our brotherhood? One thing is certain—during this decade we must decide. We had better not come to these decisions "cold." We must begin now to give serious study to the questions which must be answered during the Decade of Decision.



# Editorials

## Why Not?

WHY cannot Baptists act like Christians?" asks an editorial in a recent issue of *The Watchman-Examiner*. There follows an admission that "the body of Christ is in the world" and that one would not dare say that "only Baptists can be in that body."

Why cannot Christians act like Christians? That is the obvious question for us. It must be admitted that some Disciples of Christ like some Baptists, act as if they are sure that the body of Christ in the world is identifiable only with the churches we represent.

If there were only two bodies of self-styled Christians in the contest, we might conceivably discuss the matter in peace until a uniformity is reached. That would be more difficult than might be imagined at first glance, however. We have in our history the Redstone and Mahoning Baptist Association days.

The claimants do not stop at two, nor at two hundred. It seems as if every time a new insight is gathered by someone, and he gets a following, a certain number of the believers soon come to assume that they are the body of Christ, and the only visible sign of his presence.

Are we at an eternal impasse, which must wait for the trumpet blasts at the end of time for a solution? Such a view seems too hopeless to contain much real Christian theology. Surely, there is something we can do.

Where can we start? Well, more people have already started than the pessimist has counted. There are lots and lots of Christian people, of divers and sundry sorts, who love one another. They really do. Often they are neighbors. Sometimes they work the same shift. They may even be ministers who expound variant theologies on Sunday morning.

Is this bad? Decidedly not. It's good. It is the product of Christian love at work in persons. Our minds may not yet comprehend the message (*kerugma*, so many like to say) fully and so we cannot share the orders, sacraments, disciplines and tasks of the church together. But our hearts know how Christians ought to treat one another. That's a good place to start.

If Baptists and Christians acted like Christians, would we not be more likely to find

the answers to the theological issues that plague our minds?

## No Halfway Measure

THE Council of Agencies has sent out a packet of pamphlets which will help the leaders in the churches to become enthusiastic about their commitments for the Decade of Decision.

We had not seen any of the materials previously and had no prior knowledge of the way in which those whom we have charged with national leadership planned to assist us in the local churches to find our places in the total program.

It was an exciting investigation. If you may have imagined that you would be receiving just another packet of promotional materials, you have another think coming. From one piece to another, one senses an earnest undertaking that has a note of urgency about it seldom implied a decade ago.

The key to success, by whatever terms we define that inevitable word in our culture, is richly described in the first manual you will pick up when you open your packet. It is called *Letter to the Churches*. Frankly, we were not prepared for such depth of foundation as we found here. If you dismiss this as another 16-page pamphlet, you will miss the point of the program. And you will miss as moving and worshipful an experience as you are likely to achieve through many a full-length book.

We do not know who wrote the *Letter*. Someone has prayed much, thought carefully and written clearly. What is God's purpose and how can we relate ourselves, our world, our church and our faith to it? This is the theme.

"He who would save his life must lose it." This is the fact, stated by our Lord. And the *Letter* adds, "There is no halfway measure."

No halfway measure! This time we cannot be satisfied with more buildings, more budgets and more baseball teams. God wants us, and if He does not get us the decision of the decade will go against us.

We may have become so pleased with what we have called "our progress" that it will be difficult for us to rediscover the purposes of God. Having discovered them, our activity will take on new meaning and bring new results. Halfway measures will not do, in this decade.

# Coffee Break



**Sharing**

**Our Faith**

**We Can**

**Reach Others**

**D**URING the past twenty years the coffee break has become an accepted part of American life. In factories, in offices, in stores, in mines, in forests and fields, in homes, wherever, people are, once—and usually twice—a day work stops and everyone from the messenger boy to the president of the company pauses for a ten- or fifteen-minute coffee break.

Frankly, I enjoy it. I look forward to it. On those days when I am unable to take a coffee break, I have the feeling that I have missed out on something—mainly a few minutes of informal fellowship with those with whom I am associated.

And yet, having cast my vote in favor of the coffee break, I would still have some reservations about it.

Think for a moment if you will about the average coffee break as we know it. What are the main topics of conversation?

Wouldn't you put people high on the list? The majority of us talk about people. But how do we talk about them?

Perhaps we should be guided by these lines:

"There is so much good in the worst of us  
And so much bad in the best of us,  
That it hardly becomes any of us  
To speak ill of the rest of us—"

And then, don't we talk about things? After all, we're human so naturally we talk about things.

But, during a coffee break, how long has it been since you have heard someone say, "I have an idea."

It has been said, "Until a man has been used by an idea he has not begun to accomplish great things."

Well, what kind of an idea?

If you are a doctor, it might be an idea for combating disease.

If you are a salesman, it might be an idea for selling your product.

If you are a writer, it might be an idea for a new story.

If you are a Christian, it might be an idea for witnessing to someone for Christ and the Chris-

*Harold Rogers is director of personal evangelism for the General Board of Evangelism of The Methodist Church.*

# Evangelism

by Harold Rogers

tian way of life.

Let me illustrate. Not long ago a preacher in the western part of the United States went to call on a prospective member, a woman who had not been attending church, who had never been baptized, who, to the best of his knowledge, was not even church-minded. To his surprise, almost immediately after he had entered the home, she said, "I have been wanting to be baptized and come into the church."

When he looked amazed, she said, "This isn't a sudden decision. You see, my mother-in-law and I have coffee together several afternoons a week. Lately, she has been talking to me about making a commitment to Christ. I've liked what she has (I guess you'd call it a way of life); but, whatever it is, I'm ready to become a Christian and identify myself with the church."

A mother-in-law had an idea. She demonstrated with her life that she had something, some inner resources, and then she found a natural situation—over a cup of coffee—to talk with her daughter-in-law about the most important decision a person can make.

There is a second coffee-break story which comes to mind.

A few years ago a preacher went to a new appointment. One of the first things he did was to check the membership rolls. Little by little, he managed to match names and faces. His was not a large church, about 400 members, but there was the name of a man that troubled him.

Nearly everyone, it seemed, knew this man. He was a well-liked businessman. But everyone with whom the preacher talked said it was of no use to call on him. There had been a time when he came to church, but it had been so long ago, and he was so skillful at promising visitors that he would come back and then forgetting all about it, that everyone had given up.

With that discouraging background, the preacher began calling on the businessman. At first, he received the usual stock excuses for not attending church and promises to do better, but without any apparent results. The preacher didn't argue or condemn, but he was persistent. Every few days, in mid-morning or mid-afternoon, he would stop in at the businessman's office; and they would go

out for coffee. Every day he prayed for that man by name, prayed that God would show him the way to give the right kind of witness. Always he spoke to God about the man before he spoke to the man about God.

Then, one day while they were having coffee, the businessman said, "You'd really like to know why I no longer come to church?"

The preacher said, "If you'd care to tell me."

"Well," said the businessman, "I'm an alcoholic. Not many know it, but I do; and I know that an alcoholic has no place in church."

The preacher smiled—and he can smile with his eyes as well as his mouth. "That's where you're wrong," he said. "Church is exactly where you belong." And then he added, "Anytime you feel the need of a drink, call me. We'll go to the church together, and there at the altar we'll see the thing through."

Now there have been some setbacks, but there have been some great victories. The businessman still hasn't entirely licked his problem, but at least he knows that the preacher and the church are in there with him shoulder to shoulder helping him face up to the fight he has to make.

Now, let's do some arithmetic. If we spend twenty minutes a day in coffee break, five days a week, that is 100 minutes. Not counting week ends and evenings with friends, and allowing two weeks for vacation, there are still 50 weeks. Well, 50 multiplied by 100 is 5,000 minutes. Reduced, that is approximately 83 hours of coffee-break time.

Here's an idea. Supposing—just supposing that each one of us would find someone who has never made a commitment to Christ. Supposing we would start taking that person with us for coffee. And supposing that every day we prayed for him by name. How long do you think it would be before we would have the opportunity to say, "There is something I want to share with you. . . ."? And then we would talk about Christ and Bible reading and prayer and what it *really* means to be a Christian.

I have an idea that it would be one of the most worthwhile experiences and experiments anyone of us ever had. Our coffee break would pay the biggest kind of dividends.

# Why Do Ministers Move?

by Harry Baker Adams

**T**OWN and country churches have problems. Many of them.

It would perhaps serve no useful purpose to attempt to single out the one major handicap which hampers the effective ministry of the church in the small town and open country. Declining population, inadequate financial resources, too many competing church institutions all could be mentioned among other things. But certainly one of the pressing problems which shackles the small church in the rural community is the inability to keep a minister. Finding one in the first place is hard enough, but the tragedy is that the church cannot keep him once it gets him.

A recent study of the rural churches in Missouri gave dramatic testimony to the magnitude of the problem. Forty per cent of all the ministers in the rural areas in the state had been in their present church less than one year. When the length of service considered was pushed to two years, 60 per cent of the ministers had not been in their present charge for that length of time. Only one-fifth of the ministers had served the church for four years or more. These figures held for the sample taken, "regardless of church-type or sect-type, full-time or part-time, amount of schooling, or location in the rural social areas."<sup>1</sup>

The statistics are sufficiently disturbing, when the figures show that over half the ministers do not stay in a parish for two years. Translating the statistics into the concrete reality of church life makes the picture even blacker. Sustained program cannot be planned and carried out when the leadership changes every year or two.

The minister cannot really understand the community or know the people in such a brief period. When each minister leaves the typical church must resign itself to a long period of an interim at best, or supply preaching at worst.

Perhaps the most damaging of all is the impact of this situation on the psychology both of the church and the minister. After so many experiences in the past, they both tend to consider their present arrangement a temporary one. Many a young minister going into the rural field has been met with the comment: "Well, it's nice to have

you, but I guess you won't stay with us long. We're only a little church." The minister enters the work with the idea that this is a temporary stopping place, and the church does not take seriously any long-range plans he might dream about.

The number of years a minister should stay in a parish cannot be determined in the abstract. It cannot be stated categorically that a minister should stay five years, ten years, fifteen years. Such a judgment can be made only in the light of the specific circumstances in a given situation. But it is clear that the witness, ministry and vitality of a church suffer serious damage when ministers jump about with such rapidity as they do now in the rural areas.

Why do ministers move so often? Doubtless many pressures and motivations are at work. Salaries are lower in town and country churches. Statistics for the Missouri study cited above were collected in 1952 and 1953. At that time the mean salary of full-time clergymen in church-type situations was \$2256, with 84 per cent of the men having a parsonage provided in addition. Economic consideration, the sheer necessity of providing for a family, forces many men to leave town and country churches, men who would prefer to give service in this type of community.

The so-called "prestige churches" in almost every denomination are city churches. Few ministers or churches in rural communities have received any recognition for excellence such as is given to other types of ministries. In the mind of the laity and the ministry alike, the image of the "successful" man does not include the person who has spent his life in the town and country church.

A number of ministers recently interviewed reported that their own parishoners had told them they thought there was something wrong with a man who would stay and serve in the kind of church they had. The general assumption is that any man with ambition and ability will soon make his way to the larger churches in the bigger towns.

So the small church in the open country or the village can find many reasons why any minister they would want to keep will soon be moving on. The reasons they give may be quite realistic in many instances, though it may be noted that they do not exactly reflect glory on the office of the ministry or the person of the minister. Being human, ministers do grapple with economic prob-

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<sup>1</sup>University of Missouri, College of Agriculture, The Church in Rural Missouri, Part III "Clergymen in Rural Missouri," Research Bulletin 633C, December 1958, p. 167.



## **"It is not primarily the money or prestige factors which keep dedicated ministers moving"**

lems and pressures of prestige or success.

But the church which has seen ministers come and go with frequent regularity might well look with critical concern at the opportunity for service which it has offered to the men it has called. In case after case men who would make the financial sacrifice to stay in the town and country church have been driven away by the attitude and action of the church itself.

One man who had planned for a rural ministry seriously questioned after some years in the parish whether he was good for a rural church during his years of greatest drive and activity in the face of a conservative and complacent attitude to keep things as they had always been.

All too easily the members of a small town and country church may assume that they will never be big enough or wealthy enough to get and to keep trained, capable leadership. They may regret that ministers can be lured away so easily, but they learn to resign themselves to the facts of life.

*What the church fails to see is that it is not primarily the money or the prestige factors which keep dedicated ministers moving.*

A church which wants to keep its minister will need to pay him a salary on which he can live, obviously. Beyond that basic necessity, a church which wants to keep its minister will need to dream of exciting new ventures of service for its Lord, and be willing to listen with an open attentiveness to the visions of the servant of Christ they have called to lead them.

Is there the possibility of a new dynamic as two churches in the community, possibly of widely different tradition, begin to work together? Can there be some bold challenge to a dedicated stewardship?

Is there some need in the community, among the youth, or families, or older people, which the church can meet?

Is there some way to break through the fixed idea that there is not any potential for evangelism with a creative confrontation of the community with the gospel?

Are the people within the church eager and willing to accept the discipline of prayer and study?

A minister of Jesus Christ feels under obligation to use his talents and his training in the service of the Lord. The church which offers such an opportunity will keep a true servant of the Master.

## **MY FAITH**

by Beth Duvall Russell

My faith  
has come alive  
since I have won God's peace  
by naming all earth's stranger-folk  
my own!

## **For Independence Day**

by Edwin T. Dahlberg

*The following is the text of the Independence Day message by Dr. Edwin T. Dahlberg, president of the National Council of Churches of Christ in the U. S. A. He is pastor of Delmar Baptist Church, St. Louis.*

"On Independence Day of 1960 most citizens of the United States can truly and appropriately thank God for life, liberty and the pursuit of happiness, and can rejoice that liberty includes the legal protection of our God-given right to worship and serve Him according to the dictates of our conscience.

"But freedom is always in jeopardy. Large minorities in this country and abroad suffer discrimination, injustice, even violence. In many lands the people as a whole are enslaved by a false ideology and a dictatorial, tyrannical government.

"Christians and Christian churches bear an inescapable responsibility for freedom. Only the truth can make men free, and Christians are called to be custodians and messengers of truth. Witnessing to the truth requires devotion and courage. On whom shall God rely for brave and costly testimony if not on those to whom freedom, redemption, salvation have come through His Son!

As our churches, locally and nationally, begin a year's emphasis on "Christian Responsibility for Freedom," for both religious and civil rights and liberties, it is "meet, right and our bounden duty," as we gather in our churches on July 3rd, to thank God for His gift of liberty through our forefathers, to ask His guidance for those who are charged with the preservation of order and of peace, and to dedicate ourselves to a sustained effort as Christians and as churches for a new birth of freedom in our own land and for all men



### Interchurch Center Symbol of Unity

NEW YORK—America's first national headquarters building for the churches was dedicated May 29.

The new 19-story Interchurch Center, standing on a 100-foot bluff overlooking the Hudson River at Morningside Heights, was hailed in formal services by leaders of major Protestant communions as "a tangible symbol of the growing unity of the churches."

A service of worship and thanksgiving, held at nearby Riverside Church and attended by an overflow throng, was followed by a procession of 100 church and civic dignitaries to the Center's main entrance, fronting on Riverside Drive.

There the keys to the \$21,000,000 edifice were formally bestowed on Center officials by representatives of the architects and builder.

A 40-foot ribbon across the entrance was cut by Edmund F. Wagner, New York, president of the Center's board of trustees.

After the ceremonies several thousand participants and spectators thronged into the Interchurch Center for a look at exhibits of religious art and memorabilia that included a priceless Gutenberg Bible under special guard, ancient biblical scrolls and papyri, rare icons, the manuscript of "America, the Beautiful" and numerous other famous hymns.

There were also guided tours of the richly appointed Narthex with its "night sky canopy" ceiling in modern sculpture, the chapel built for daily use, the public lounge, the Treasure Room, and the exhibit-lined Hall of Ministers and Hall of Laymen.

"This house will represent the willingness of the American churches to contribute on their part to the great historic mission which has befallen this country through its leading role in the Western world," Bishop Johannes Lilje, president of the Lutheran Church in Germany, told 3,000 worshippers at the main service in Riverside Church.

"The churches cannot but offer all their spiritual and intellectual and moral resources in the present world crisis," the distinguished German churchman declared in the sermon. "In doing so they express their firm belief that God's plan is

the key to guide men through the fears and perplexities of our generation. This house (the Interchurch Center) shall be a beacon of faith, indicating the churches' willingness to fulfill this task in humility and fearlessness."

The Interchurch Center, or its equivalent, was first conceived by the heads of a number of Protestant denominations and agencies half a century ago. Plans for a center underwent many mutations and revisions through the years until finally, in 1954, Mr. Rockefeller announced his readiness to offer the present site together with additional financial help toward its erection.

Ground was broken for the building November 17, 1957. On October 12, 1958, President Eisenhower laid the cornerstone—a paving block from the marketplace of ancient Corinth, Greece, where St. Paul once preached.

### Record Crime Wave

WASHINGTON, D. C.—A seven per cent increase in the total number of crimes reported by cities over 25,000 during the first three months of 1960 made this the worst period in the nation's history for crimes, Director J. Edgar Hoover of the Federal Bureau of Investigation said here.

Murders were up 11 per cent over a year ago, reflecting the trend toward increased violence in American life, Mr. Hoover said. Burglaries increased 10 per cent and robberies 7 per cent.

Forcible rapes and felonious assaults showed a 5 per cent increase over the 1959 rate, while auto theft increased 6 per cent and larcenies increased 5 per cent.



—RNS



—RNS

ELISABETH DJURLE conducts her first marriage ceremony at the Engelbrekt church in Stockholm. She is one of the first women ordained in the Lutheran Church of Sweden.

### National Council Backing Non-Violent Sit-ins

NEW YORK—Non-violent sit-in demonstrations in the South were hailed by the General Board of the National Council of Churches here as "expressions of just and righteous indignation against laws, customs and traditions which violate human personality."

At its annual spring meeting, the board urged Christians to express sympathetic concern for those students "whose firm commitment to justice causes them to endure humiliation, punishment and suffering as a consequence of protesting unjust laws, customs and traditions."

The board's resolution reaffirmed the Council's commitment to work for a non-segregated church and a non-segregated community and further recommended that American churches and individual Christians support every effort to achieve just reconciliation of differences which would result in the elimination of racial segregation.

The statement emphasized that spiritual, moral and theological issues involved in the demonstrations have an important bearing on responsible Christian action.

NORMAN VINCENT PEALE, prominent minister and author (left), and Dr. Daniel A. Polling, editor of the non-denominational monthly "Christian Herald" (right), thank Postmaster General Arthur E. Summerfield for withdrawing, on behalf of the administration, a request for postal rate increases for religious and other non-profit organizations using second or third class mail.

● Anglican Archbishop Hits South African Celebrations

## Jubilee for What?

CAPETOWN, SOUTH AFRICA—Dr. Joost de Blank, Anglican Archbishop of Capetown, scored jubilee celebrations marking the Union of South Africa's 50th anniversary as, "both immoral and indecent" in view of the country's current racial crisis.

The prelate observed in a sermon in St. George's Cathedral here that although the government, which is sponsoring the jubilee, "claims to be God-fearing and its religious adherents make much of submission and obedience to Biblical truth . . . the fact is the jubilee is being observed in a way which is directly contrary to Scriptural enactment and pattern.

"This is not time for celebration but for shame and penitence, for amendment of life and change of policy, for sober self-examination and profound sorrow of heart," he said.

"Instead of proclaiming liberty, we maintain a state of emergency," he pointed out. "Instead of returning every man to his possessions, at least 1,600 people are detained in prison apart from refugees who fled to sanctuary.

"Instead of returning every man to his family," Dr. de Blank said, "we continue the migratory labor system that breaks up families, keeps man from wife and parents from children. What in heaven's name are we in the Union of South Africa supposed to celebrate?"

## No Lady Priests!

VATICAN CITY—*Osservatore Della Domenica*, Vatican weekly newspaper, commenting on the recent ordination of three women by the State Lutheran Church in Sweden, said Catholics "can never approve of what had been done . . . and still less imitate it."

The paper declared that women would never be able to receive sacred ordination in the Roman Catholic Church.

## Oldest Bible Society

BIELEFELD, GERMANY—Leading representatives of Bible societies throughout the world took part in ceremonies here marking the 250th anniversary of the Canstein Bible Society, oldest Bible society in the world.

It was founded in 1710 at Halle, in what is now the Soviet Zone of Germany and after World War II moved its seat to Witten, near Bochum, West Germany.



—RNS

Joost de Blank: "What in heaven's name are we in the Union of South Africa supposed to celebrate?"

● CDL Chief Counsel Testifies Before Committee

## Keating Hits Smut

WASHINGTON, D. C.—More than half a ton of pornographic books and magazines collected by religious and civic organizations throughout the nation were presented to the House Post Office subcommittee on Postal Operations here as proof of the widespread menace this material presents to American society.

The presentation of hundreds of lurid magazines and books was made by Charles H. Keating, Jr., of Cincinnati, Ohio, chief counsel for the Citizens for Decent Literature, an intercreedal organization.

"There is a real, present, and serious problem of obscenity and pornography in the United States," Mr. Keating told the subcommittee headed by Rep. Kathryn E. Granahan (D.-Pa.).

Mr. Keating noted that a Senate committee on juvenile delinquency had reported that pornography threatens to "pervert an entire generation" and cited the warning of FBI Director J. Edgar Hoover that "it is creating criminals faster than we can build jails to house them."

Mr. Keating told the legislators that if they would examine the material sent in by the local civic and religious groups they would find "courses of instruction in perversion . . . accurate depictions of sodomy and lesbianism . . . not depicted as heinous and illicit, but as normal human sex activity, with long dissertations to justify it, even advocate it."

● Athenagoras Calls For Christian Cooperation

## Unity and Mission

ISTANBUL—Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, has warned that unless the three principal Christian bodies—Roman Catholic, Protestant and Orthodox—come together in "qualified unity" soon, all are "in danger of missing the bus of their Christian mission.

"We have a great Christian mission to fulfill," he told a press conference in Istanbul, "and we must either do it in unity or risk failure."

Indicating that he was not speaking of the theological unity of the three churches, Patriarch Athenagoras said the unity he had in mind would have two aims—"one negative and the other positive.

"In its negative sense," he said, "it would disarm hatred, distrust and bad propaganda between church groups. In the positive sense, unity would promote contacts on the common principles of Christianity and how they should be propagated.

"I have told the Pope that only in paradise can one live alone," he said, adding that "it is my impression that the Pope has abandoned the idea of holding a General Council."

It was understood that by this statement the Patriarch meant that he believes the Ecumenical Council called by Pope John XXIII will be limited to Roman Catholics with non-Catholics admitted only as observers.

## Bill Outlawing Liquor Aloft Is Gaining

WASHINGTON, D. C.—A bill to ban the serving of alcoholic beverages on aircraft in flight has been favorably reported by the Senate Aviation subcommittee headed by Sen. A. S. (Mike) Monroney (D.-Okla.).

The subcommittee recommended that S. 1432, sponsored by Sen. Strom Thurmond (D.-S. C.) be enacted.

This brings the bill before the full Senate Committee on Interstate Commerce headed by Sen. Warren G. Magnuson (D.-Wash.) which is expected to vote on it soon.

## NAZARENE GROWTH

KANSAS CITY, Mo.—U. S. Membership in the Church of the Nazarene increased by 39 per cent to 311,299 during the 1950-59 decade, denominational officials said here.

# ELEPHANT IN A PANSY BED



Esther Schneider Hanson

JOE DUNCAN sank gratefully into the bedside chair, unlacing his shoes while he watched Ellie brush her hair rhythmically.

"Ninety-nine, one hundred," Ellie finished. "Joe," she said, in the same breath, "I've got a problem."

"The last time you said that, it cost me two hundred and fifty dollars to redecorate the living room," Joe said. "The answer is 'no' and that's final, whatever it is!"

"Silly," Ellie came over to perch on the arm of Joe's chair.

"Sweet talk will get you nowhere," he said.

"I'm serious, Joe," Ellie bit her lower lip. "It's about Mabel. Two weeks ago she borrowed ten dollars from me and she seems to have forgotten all about it."

"What'd she borrow it for?" Joe asked.

"Well, we were shopping at Burnham's, you know, that nice new store at Charlton Plaza, and she saw a dress that was a real buy. She didn't have enough money with her and borrowed this ten from me."

"So," Joe said. "She lives right next door, why don't you just remind her of it?"

"Oh, I couldn't do that," protested Ellie. "After all, Mabel is my best friend!"

"What's that got to do with the ten dollars?" Joe asked reasonably. "If Ralph borrowed ten from me and forgot about it, I'd just ask him for it and that would be that!"

"That's because you men lack the finer sensitivities," Ellie proclaimed grandly. "You'd just rush into the situation, like an elephant in a pansy bed. But women aren't like that."

"Okay, so I'm an elephant," Joe said good-naturedly.

"I just wish I knew how to handle the situation without hurting Mabel," Ellie persisted.

"Aw, hon, why don't you just forget it? One of these days she'll remember and pay you. Meantime ten bucks won't break us. Just forget it," he advised.

"I couldn't do that either, Joe," Ellie argued. "Some day she'd remember and she'd just die of embarrassment." Ruefully she added, "I saw a purse I liked that day. Wish I'd just gone ahead and bought it; then I wouldn't have had the money and this wouldn't have happened."

"Women!" Joe snorted. "You can't ask her for it, and you can't let it go until she remembers. What else is there?" He raised a disgusted eyebrow. "Now look, if I'm going to get some sleep so I can work tomorrow, we'd better just forget it, huh?"

Ellie's muffled snuffle brought him to the side of her bed in an instant. "Aw, hon, I'm sorry. I didn't mean to sound nasty." He pulled her curly head down on his shoulder. "You just go to sleep now. It will work itself out, you'll see."

• • •

"Mabel and Ralph are coming over for dinner tonight," Ellie said enigmatically at breakfast next morning.

"Fine," Joe said. "Maybe Ralph and I can finish that chess game." The look on Ellie's face told him she hadn't heard a word he said.

"Honey, you aren't still worrying about that money, are you? If you want, I'll drop a hint at the table tonight—"

"Joe Duncan, don't you dare!" Ellie waved a skillet at him threateningly.

"Okay, okay, I won't," Joe said, shaking his head. He would never understand women!

Ralph was waiting for him as usual at the garage door. "Hi, pal," Joe greeted him, then, on an impulse, told him all about Ellie's problem.

"Women always approach a situation from underground," Ralph said with the air of a man who



knows. "Tell you what—I'll remind Mabel myself."

"Nope, better not do that," Joe cautioned. "Mabel would know Ellie told me and Ellie might find out and I'd never hear the end of it."

"How was that again?" Ralph eyed him strangely.

"Never mind," Joe shrugged, then whistled softly. "I think I've got an idea," he said. "No, I won't tell you yet. Just leave me alone with Mabel for a few minutes tonight, will you?"

"Okay, fella," Ralph promised cheerfully.

"I'm home," called Joe, entering Ellie's spotless kitchen that evening.

Ellie greeted him from the dining room.

"What're we having for dinner?" he asked, nibbling a piece of raw carrot.

"Veal Stroganoff," Ellie told him.

"Veal stew, you mean," chided Joe. "A stew by any other name is still a stew."

"You'll like it," Ellie said firmly. "Anyway, we've strawberry shortcake for dessert. Go wash up and get ready," she concluded, "Mabel and Ralph will be here any minute."

Usually dinners with their good neighbors were fun. But somehow tonight everything seemed tense and strange. Conversation between Ellie and Mabel, especially, was strained.

"There's a good movie on TV at ten," Joe said during one of the frequent conversational lulls. Immediately he felt Ellie's kick under the table. Gosh, did she think that was a hint? After all, they couldn't take the word out of the English language.

"Coffee in the living room," Ellie announced after the last bit of strawberry shortcake had disappeared.

Joe winked broadly at Ralph. "Yeh," Ralph said, "I'll carry the tray for you, Ellie." He followed her to the kitchen.

Joe watchfully made sure the swinging door was shut.

"Mabel," he said casually, "I want to ask a favor of you. You know Ellie's birthday is next week. She mentioned seeing a real nice purse at Burnham's last week when you gals were shopping. I thought maybe you could remember which one it was, and get it for me, so I could surprise her with it."

"Why, I'd be glad to, Joe," Mabel answered. "At Burnham's—yes, I remember just exactly which one it was—" she broke off. Joe ignored her remembering look. "I'll take care of it," she finished hurriedly. Excusing herself, she dashed for the kitchen.

Ralph came through the swinging door in a matter of seconds, a puzzled expression on his face. "What gives?" he asked. "Mabel just came in and told me to scam!"

"It's my plan—I think it worked," Joe answered. "We'll soon know!"

The four of them laughed unrestrainedly over

coffee. Obviously, things were all right again. Mabel and Ralph even stayed to watch the late late movie.

"You seem in a happy frame of mind," Joe commented as he and Ellie prepared for bed.

"Everything is lovely," Ellie exulted. "Mabel came into the kitchen while I was getting the coffee and returned the ten out of a clear blue sky. She'd been carrying it around with her and had just forgotten it every time we were together."

"You see," Joe reminded her. "I told you it would all work out."

"Well, it wouldn't have if you'd had your way," Ellie said tartly. "You and your broad hints! Men just don't understand how delicately these things have to be handled!"

"You're so right, honey," Joe agreed. "It's a good thing we have you diplomatic women to guide us. Yessiree!"

Ellie shot him a suspicious glance. He'd better not overdo it, he decided.

"Night, honey," he said sleepily. Chuckling to himself, he turned out the light.

## CALIFORNIA BYWAY

by Mrs. J. L. Davis

The walnut grove in gray and green

Lives close beside the road

While right next door in glistening dress

The orange trees reign supreme.

Tall, stately eucalyptus trees line up along  
the way

To guard the grove and shield from wind

The oranges lush and gold.

## FLOWER LIKE A PRAYER

by Ida Elaine James

Out of the center of but a stone

A flower lifts itself alone,

With spotless petals, like a prayer,

Blooming in benediction there.

Even the godless could not mock

At beauty blooming out of rock.

# Men Who Speak for God



## "Where the Scriptures Speak . . ." by the Editor

Scripture: Amos 7:7-15.

AMOS said he was not a prophet. (7:14.) But we are beginning today a new quarter of study entitled, "Century of Great Prophets" with a look at Amos. I feel sure that he meant that he was not a professional prophet in the sense in which the kings and priests with whom he was dealing were professionals.

Before beginning the particular study today, it would be well for us to understand just where we are, in general. So far, in 1960, we have completed a study of the Acts and, more recently, we have finished thirteen lessons on the Sermon on the Mount and the parables of Jesus. Now we turn back to the eighth century, B.C., to study the word of God as it was first revealed through Amos, Hosea, Micah and Isaiah. After the mention of these four names, does anyone need to be convinced that a century which produced four like this was indeed a century of "great prophets"?

The prophets were men who spoke for God. We give this explanation every time we study the prophets, but perhaps it is a necessary reminder. That's what the word means, literally, "to speak for." If Christian people would study the prophets with this definition in mind, the study would be much more profitable, if I may make a slight pun in the use of two words that sound alike.

So many people are determined to think of the prophets only in the sense that they were the mouthpieces for the revelation of secret information about the future. Usually, people writing in this manner today seem to think that the secret has remained in-

tact until the present writer came along to unlock the mysteries and explain them to his own century.

Actually, there is nothing mysterious about the writing of the prophets. Neither is their commission difficult to understand. In fact, what they said to the priests, kings and to the public in general, was so clear and easy to understand that the prophets were often in danger of their lives. On the surface of it, the message which they spoke is the eternal word of God for all generations, concerning such situations if they occur again in history. And, they often do.

Now, let us look at the particular lesson that God was teaching through Amos, as recorded in our text today. It is the familiar story about the Lord holding a plumb line to his people, just as a stone mason holds a plumb line to the wall he is building, to make certain that it

is "plumb," that is, straight up and down with the earth itself.

Some two months ago I saw a state director of religious education use not only this figure of speech, but an actual plumb line, to impress a similar point upon the Colorado-Wyoming Convention audience. It was a perfect place to use such an illustrative figure, and it made me think once more how much we have to learn from our religious educators about the use of visual aids in teaching and preaching.

Just think of God "setting a plumb line in the midst of my people Israel." (7:8.) And, he has found them crooked! God says to Amos that he will "never again pass by them." This refers, I presume, to the time when the angel of death passed over the homes of the Hebrews in Egypt. Now they have gone too far. They are too far out of line with the ethical and religious principles which God has set for

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JULY 3, 1960

#### The Scripture

##### Amos 7:7-15

7 He showed me: behold, the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. 8 And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the Lord said,

"Behold, I am setting a plumb line in the midst of my people Israel;

I will never again pass by them;

9 the high places of Isaac shall be made desolate,

and the sanctuaries of Israel shall be laid waste,

and I will rise against the house of Jeroboam with the sword."

10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos has conspired against you in the midst of the house of Israel; the land is not able to bear all his words. 11 For thus Amos has said,

'Jeroboam shall die by the sword, and Israel must go into exile away from his land.'"

12 And Amaziah said to Amos, "O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there; 13 but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom."

14 Then Amos answered Amaziah, "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, 15 and the LORD took me from following the flock, and the LORD said to me, 'Go, prophesy to my people Israel.'"

his people. Desolation, waste and the sword are in store for them. (Verse 9.)

At this point the three great vessels of revelation in those days, are brought face to face. Amos was from Tekoa, a village in Judah, but he was prophesying in the Northern Kingdom, Israel. Amaziah was the priest of Bethel, and it was he who sent word to Jeroboam, king of Israel, about Amos' activity.

The choice of language is a marvelous thing. How easy it is to make the impression we desire by the choice of words. Look carefully at the last part of Verse 10. See the two things which Amaziah said to Jeroboam which were designed to get a favorable response from the king. Amaziah

said that Amos had "conspired" against the king. Further, he said that he was talking too much; "The land is not able to bear all his words." Amaziah could be sure that Jeroboam would get excited enough to act, on the basis of this report.

The response of Amaziah is rather pitiable, and somewhat juvenile. Verse 12 is a gem of character analysis. "Go, flee away to the land of Judah and eat bread there, and prophesy there," said Amaziah to Amos. What a modern way of settling one's troubles!

Why shouldn't Amos give the word of God to the Northern Kingdom? "It is the king's sanctuary, and it is a temple of the Kingdom." (Verse 13.)

Amaziah might just as well have said, "Don't prophesy here because I don't want you to prophesy here." Amos had a simple defense. (Verse 14, 15.) He didn't claim to be anything but a simple workman, but he recognized the voice of God when God spoke to him. This was all he was doing, simply relaying what God said about the fact that the Northern Kingdom was "out of plumb."

Our lesson title today is in the present. It uses "speak" instead of "spoken." Does that say anything to you? It should. One does not have to be a king, a priest or a prophet or a soothsayer with a crystal ball, to speak for God. He merely has to be Godlike.



## Meaning for Today

by B. L. Barnes

**V**AST numbers of laymen with a fearless sense of mission are one of the church's current needs. Intelligent comprehension of the nation's moral, political, and spiritual condition has always been a basis from which such persons have functioned as they witnessed of what they believed to be the abundant life.

Each generation rises in stature above the past one in proportion to the awareness of the laity that God can use them to "set aright the disjointed time."

This is true because the insufficiency of every era exists basically at the very common level of personal, professional, business, and domestic relationships. The powerful leaven of a laity, embodying that which is commonly expected of the clergy, possesses an impetus and pene-

tration into the attention of society far surpassing many pronouncements by "professionals." Uniquely, such a leaven speaks with disturbing clarity that there is a plumb line of judgment in the midst of God's people.

Quietly, yet faithfully, it is the laymen who give to the modern fellowship of the redeemed a dynamic that is winsome, or the appearance of a relationship that is decadent. Perhaps there is a similarity to the Christ in this relationship! It was not until there was embodied in a man, human in every way, the magnanimous love of God, at once exemplary and revelatory, that faith in God found the impetus and clarity of purpose enabling it to turn the world upside down.

Only when the totality of the Christian fellowship likewise becomes consumed with a fearless sense of mission to embody what was seen in this man of God, will there be dynamic enough in

the household of faith to win the calloused hearts of all men.

Courage to speak out against the social and political, as well as the so-called purely spiritual evils of our time, will come only when there is an awareness that all followers of Jesus Christ are called to the mission of setting straight every human relationship and men become aware of a "plumb line" of judgment in the midst of mankind.

Let us not pass by the role of the modern clergyman. He does not stand in the succession of the professional priests of old—though there is always that temptation. Rather is the Christian minister called to confront men with the Divine mission. He stands as one who not only understands its complexity but is able to strengthen and send back into the battle the laity when they are told to go "away to the Land of Judah . . . and prophesy there," when they have evaluated their society by God's judgments. Their hands will need to be held up by relating them afresh to the power of God.

It is then that both minister, and the people, will mutually strengthen and challenge one another to speak that God is ever revealed or ignored in the current endeavors of mankind.

*B. L. Barnes is minister of the Christian Church at Afton, Mo., a St. Louis suburb.*

# Know-Somethingism in 1960

by Robert A. Fangmeier



IN THE 1840's an anti-Roman Catholic movement called the "Know-Nothing" party had some success in American politics. It was a virulent reaction against the immigration of an unfamiliar people with a suspect religion. Although the United States has rightly and proudly been called the "melting pot" of the peoples of the earth, new immigrants have faced the barriers of pride and prejudice. The "Know-Nothing" Party was succeeded by such movements as the Ku Klux Klan of more recent memory which was anti-Negro and anti-Semitic as well as anti-Roman Catholic.

Each of these groups—Negroes, Jews and Roman Catholics—have with varying degrees of success identified themselves with the American dream. They have fought in wars, succeeded in business, politics, and the arts, and educated and raised their families in ideological proximity with the original immigrants, the Anglo-Saxons.

In politics, Negroes lag behind the other two groups, although members of this race have been elected to local offices, are serving in the House of Representatives, and one Negro has served in the sub-cabinet level of a President of the United States. Jews and Roman Catholics have served in every post except President and vice-president, including both branches of Congress, the President's cabinet, and on the Supreme Court.

Negroes, Jews and Roman Cath-

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olics feel that they have demonstrated their loyalty to the Constitution of the United States and all of its amendments. Therefore, they say, no political office should be denied them solely because of race, religion or national origin. They share the dream of America as a society in which every man may develop to his fullest potential based on his individual worth as a child of God.

As the Declaration of Independence says "all men are created equal and are entitled to certain unalienable rights." Negroes, Jews and Roman Catholics also have been indoctrinated with the American mythology, that every boy has a chance of becoming President of the United States. To deny this office to any man because of his skin color or religion shatters the American dream, punctures the myth, and in effect consigns millions of Americans to second-class citizenship.

In this election year, 1960, wags have coined a phrase to illustrate what they mean by second-class citizenship. "Only a member of the WPA can be elected President" they point out—and WPA means White, Protestant and American. This year the most serious effort to join this American fraternity is on the part of Roman Catholics. With Senator Kennedy trying for the Democratic nomination and Secretary of Labor Mitchell seriously mentioned for the Republican vice-presidential post, WPA is put on notice that the 170-year *de facto* Protestant monopoly on the White House can no longer be assumed.

There are 40 million Roman Catholics, six million Jews, and many millions who are not affiliated with any religion in the United States. Besides this pluralistic reli-

gious composition there are 12-15 million Negroes, and several million citizens belonging to other non-white racial groups. A look at the statistical face of America today makes it apparent that we are a pluralistic society, racially and religiously. Our society, along with others around the world, faces the task of making a re-adjustment that accepts into full fellowship those who do not belong to "the WPA." This adjustment must be both social and political. It may be an agonizing re-adjustment but it must take place in a positive manner within the accepted democratic framework.

Initiative by "the WPA" would be in the best tradition of America as an open society in which all men may achieve status and legitimate goals without resort to violence. Blessed by a stable economic and a two-party system of government, the United States has avoided the riots and revolutions that are the hallmark of change in so many parts of the world. Social, economic and political mobility have given minorities as well as the majority confidence that they could receive equal justice through American democratic institutions. But even in an open, mobile society such as ours minorities become impatient with slow progress. And the majority sometimes becomes obstinate, possessive and ugly in defending the status quo.

Two American groups outside of "the WPA" are seeking a fuller measure of participation in political life. Negroes in the South are asking the very minimum, the right to vote. Roman Catholics are asking that a member of their faith not be barred from the Presidency because of his religion.



## Songbooks for Outdoor Gatherings



### The CHAPBOOK

A new paper-bound songbook suitable for all youth get-togethers. Its 128 pages are packed with hymns, ballads, fun songs, as well as worship resources such as calls to worship, prayers, and litanies on such topics as stewardship, the church and seasonal celebrations. Handy-sized, too! 4" x 5 1/4". 80A277N, \$ .40 each, \$35.00 per 100.

### songs for men

120 hymns and responsive readings, selected for men's singing on meetings, devotional groups. Ideal for outings, camping trips, or just backyard parties. Paperbound. 80A134N, \$ .35 each, \$30.00 per 100

### sing a tune

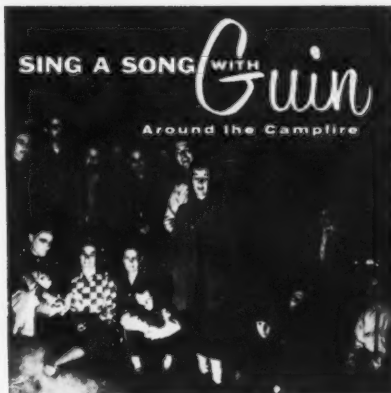
80 pages of hymns and spirituals for juniors. There are songs for worship, fun songs, songs especially good for hiking, and folk songs that have been sung in their own languages by people all over the world. The back page is a list for the names of friends and their birthdays. 80A221N, \$ .25 each, \$17.00 per 100

and a fun-packed record:

### Sing a Song with Guin -

#### *Around the Campfire*

Who doesn't like to gather around a campfire and sing? Old songs and new, fast songs and slow, folk songs and rounds—it's a lot of fun. You can get "things going" at a party or fellowship hour the same way. Just put on the record, pass around the song sheets and sing! This is a "happy" record to have around. It features young people's favorites such as: Tell Me Why, Alouette, Kookaburra, and many others. \$3.98



Christian Board of Publication, Box 179, St. Louis 66, Mo. \_\_\_\_\_

### Brochure Pays Tribute to The Late Warren Hastings

#### Capital Area Disciples Have Record Assembly

FALLS CHURCH, VA.—The 83rd annual convention of the Capital Area Christian Churches was held here at First Church May 18-21. Charles Bayer served as program chairman.

The convention brochure was dedicated to the late J. Warren Hastings, using these words of Dr. Clarence W. Cranford, "Warren Hastings has been good for Washington. He has challenged our smugness. He has challenged our complacency. He has challenged our sham. . . . I think there must have been a stir in heaven when Warren Hastings came marching in."

Keynote speakers were Dr. George A. Buttrick and Dr. A. Dale Fiers. Dr. Riley Montgomery, Dr. Orville W. Wake and Mrs. James D. Wyker also appeared on the program. Dr. William R. Baird, Jr., gave a series of three lectures on, "The Message and Mission of Paul."

**Registrations totaled 1,533 which was 503 over last year's record high.**

In the business sessions, delegates voted to support birth control and planned parenthood with only slight opposition; a budget of \$109,350 was approved and participation accorded the Decade of Decision.

**J. J. Van Boskirk was officially installed as new executive secretary at a luncheon given in his honor**

Convention officers elected were as follows: Wilbur S. Hogevoel, president; Truman W. Christian, first vice-president and program chairman; Glenn H. Helme, secretary; and J. F. Crowell, treasurer.—JAMES CLAYTON PIPPIN

#### Editor Retreat Speaker

EUREKA, ILL.—Dr. Howard E. Short, editor of THE CHRISTIAN, was speaker for the Illinois Christian Men's Fellowship retreat here June 25-26.

The retreat featured discussion groups dealing with various areas of church life such as stewardship, world outreach, Christian action and evangelism.



Shown at the Capital Area Convention are: (from left) Truman W. Christian, Wilbur S. Hogevoel and J. J. Van Boskirk.

#### William Woods College Has New President

FULTON, MO.—J. H. Atkinson, president of the Board of Directors of William Woods College, recently announced the appointment of Dr. Randolph Cutlip to the presidency of the college and that he will begin his work here about Aug. 15.

Dr. Cutlip is currently the director of graduate studies at Chapman College, Orange, Calif. Previously he served Chapman as professor of education and dean of students.

A graduate of Bethany College, Dr. Cutlip holds the M.A. degree from the University of Texas and doctor of education degree from University of Houston.

#### Reject Red China Membership in UN

##### S. Calif. Convention Is Outspoken

SANTA MONICA, CALIF. (bulletin)—A resolution advocating the admission of Red China into membership of the United Nations was defeated by a 191-141 vote at the annual convention of the Christian Churches of Southern California here.

The vote indicated a growing concern and acceptance of the idea that the People's Republic of China must eventually be admitted into the UN, according to Robert L. Danner, public relations chairman.

In other resolutions the convention urged the continuance of summit meetings and peace efforts and

Louisville Assembly Oct. 21-26

#### "Our Decision . . ."

By ROGER N. ANDERSON

INDIANAPOLIS, IND.—What is our decision to be at the Louisville assembly? Isn't it whether or not we accept fully the responsibility for His mission?

Thus with the answers to those two questions hanging until October and the opening of the annual International Convention, the theme of this great meeting of our brotherhood is posed: "OUR DECISION—His Mission!"

With the sound of the opening gavel Oct. 21 in the huge Kentucky State Fair and Exposition Center, Disciples will participate in a six-day program designed to lead us to consider fully the mission we face in the next ten years and to make thoughtful, prayerful decisions.

How big will the program of the "Decade of Decision" be? After five years of planning, study, evaluation and recommendations, each and every church of the brotherhood faces this question.

Truly each congregation faces it alone, and yet not as a complete entity in itself but as a part of a total brotherhood of some 8,000 churches and as a part of the church ecumenical and universal.

What about the present structure of our brotherhood? Is it carrying out the tasks which are brought to it or is there some different method which in this day of world crisis might be better? What shape should our concern for Christ's gospel take?

And what about our commitment to the missions fields, our stands on social issues, our spiritual needs? These and other areas will be before us as we meet under the guidance of our Lord.

Plan now to attend this momentous convention. Register and secure housing applications from The International Convention of Christian Churches, P.O. Box 19136, Indianapolis 19, Ind.

Pre-convention registration for adults is \$4; \$5 after Oct. 21. Students register for \$2.

the halting of nuclear weapons testing.

Another major action of the assembly was approval of unification of Disciples' work in Southern California.

## Massillon, Ohio, Church Is Dramatic

MASSILLON, OHIO—The first of two units in the building program of First Christian Church here, completed last fall, includes unique and dramatic features.

A unique feature is a pulpit which combines the functions of lectern and pulpit by providing separate spaces for the pulpit Bible and for the minister's worship materials. The basic design was developed by the pastor, Gordon W. Hagberg.

The pulpit bears the inscription, "Thy Word Is a Lamp to My Feet." (See the cover for this issue.) The Communion Table bears the inscription "I Am the Bread of Life."

The first unit, constructed at a cost of \$240,000 (with some furnishings to be added), includes a parlor, chapel, a crib room, choir room,

recreation room with kitchen, offices and 17 classrooms. The sanctuary will seat 350, with space for 80 more in the balcony.

The cross in the chancel area rises 16 feet above the cut stone work forming the baptistry and planters. Through the use of a spotlight in the evening, the cross casts a dramatic shadow over the baptistry which was designed to be open to view at all times.

The sanctuary is constructed on a 4½-acre site. The second unit will include the fellowship hall, additional classrooms and a carrillon tower.

## San Diego Church Has Evangelistic Crusade

SAN DIEGO, CALIF.—First Christian Church of Clairemont recently completed a comprehensive evangelism crusade which climaxed on Palm Sunday with 109 additions to the church here.

The congregation had been working and praying for several months for a goal of 98 on their decision day, April 10. Included was a week of preaching by E. H. Wyle, minister of the Torrey Pines Christian Church in LaJolla and a week of visitation evangelism led by Russell Hensley, Secretary of New Church Development in Southern California.

This young congregation, located in a fast growing section of San Diego, observed the fourth anniversary of the church on Pentecost, 1960. The congregation now numbers 379 members. John D. King is minister of the Clairemont Church.

## Dedicates New Building

DES MOINES, IOWA—Glen Echo Christian Church dedicated its new education building here recently.

The dedication sermon was given by Loren Lair, executive secretary of the Iowa Society of Christian Churches.

Others who participated during the services were: Elder Gunter, city manager; Dean John McCaw, Drake Divinity School; J. C. Biddle, president of the Des Moines Disciples of Christ Ministerial Association; Virgil Krager, Howard Walker, Joel Murray and Buck Logsdon, laymen representing the congregation.

The new unit consists of several classrooms, pastor's study, office and nursery facilities.

## 120th Anniversary

OZARK, MISSOURI—First Christian Church held its 120th Anniversary Homecoming here on May 15.

A special worship service and program were presented and there was a basket dinner at noon. Harold T. Mayes is the minister.

Dr. Richard M. Pope, professor of church history at The College of the Bible, was the special speaker for the occasion. Dr. Pope is a former pastor of First Church and was ordained by the church 20 years ago on the occasion of the congregation's centennial observance.



The sanctuary of the new First Christian Church, Massillon, Ohio.



THE CHRISTIAN BOARD OF PUBLICATION recently presented a distinguished collection of British and American periodicals to the Disciples of Christ Historical Society. Forrest F. Reed (left), vice-chairman of the board of trustees of the Historical Society, and Dr. Wilbur H. Cramblet, president of the Christian Board, look at one of the volumes.

## NEWS

### *in focus*



**MRS. ANNA FISHER**, 74, retired schoolteacher and widow, works on a voluntary basis four days a week at her church, Central Christian, Des Moines, Ia. Officially she is chairman of the membership department; actually her activities cover a broad and unlimited field relating to the spiritual development of the congregation. George H. McLain, pastor, says, "She is the best witness for the church we have." Mrs. Fisher explains "When I go to bed at night, I feel like I have something to get up for in the morning. As long as I have time to give I want to give it to my church."



**BOOKWORMS** were found in the library of First Christian Church, New Castle, Pa., when a large crowd gathered to observe the first anniversary of the library. In a specially prepared skit, Mrs. Dave D'Lullo (left) and John McWilliams appeared as Irma and Herman Bookworm.

**THIS SCENE** greeted worshipers as they attempted to attend University Christian Church, Tampa, Fla., during the recent flood. The new congregation moved into its first unit last September.





# CAMPUS COVERAGE

## To Executive Board

BETHANY, W. VA.—Dr. Perry Gresham, president of Bethany College, has been named to the executive board of the Commission on Colleges and Universities of the North Central Association of Colleges and Secondary Schools.

He was elected by the commissioners of the North Central Association which is the regional accrediting organization for colleges, universities and secondary schools.

## New \$400,000 Dormitory

WILSON, N. C.—A new \$400,000 men's dormitory was dedicated here recently as part of Atlantic Christian College expansion program.

Dean Henry L. Kamphoefner of North Carolina State College, the dedication speaker, said that "Through the ages the quality of men's buildings has been an accurate reflection of the rise and decline of their civilizations."

The speaker emphasized his thesis when he added "This handsome construction for human shelter be-

ing dedicated today is no exception. It is a gauge of the prestige and influence on the community, and this college can be judged in part by the quality of its excellence."

## Largest Ever Held

## Over 10,000 Attend

ENID, OKLA.—The largest ever, the 28th annual Tri-State Music Festival jointly sponsored here by Phillips University and the city of Enid, was held early last month with some 10,600 individual participants from schools in 14 states.

Under the supervision of Dr. Milburn E. Carey, director of Phillips University's school of fine arts, the contest annually attracts several well-known musicians from all over the world who come to this city to serve as judges and guest artists.

This year there were 111 bands participating, more than 2,400 soloists in individual contests of vocal and instrumental music, 103 choral groups, 13 orchestras, 23 stage bands and a large number of ensembles.

## New Plan for Teaching

CANTON, Mo.—A "vertical arrangement" of four major general education courses here at Culver-Stockton college has been developed by the administration and faculty, President Fred Helsabeck has announced.

While the new sequence is designated as "experimental," the plan has received favorable reaction from the faculty and student leaders here as well as educators from other schools.

## Award for Graduate Study

LEXINGTON, KY.—Barbara Nan Williams, a senior here at Transylvania College, has been awarded a National Defense Fellowship. She plans to use the award to enter the University of Kentucky's Patterson School of Diplomacy to study in the field of international relations.

## CAMPUS CAPSULES

● LEXINGTON, KY.—A Workshop on Church Music was held here recently, sponsored by The College of the Bible, for leaders interested in church music for children.

● CANTON, Mo.—Bennett Cerf, well-known publisher, author and TV panelist, spoke at the 6th Annual Good-Will Dinner here at Culver-Stockton College. Over 600 students, faculty and friends including Lt.-Gov. Edward V. Long of Missouri, were in attendance.

● ENID, OKLA.—Alfred S. Illingworth, associate professor of New Testament at The Graduate Seminary of Phillips University, was the guest theologian at the recent Protestant Chaplains' retreat held in Estes Park, Colo. Dr. Illingworth spoke on "The Requirements of Theology in a Space Age Universe."

● FORT WORTH, TEXAS—Frank C. Hughes, graduate of the University of Oklahoma and the Eastman School of Music, has been named dean of the Texas Christian University School of Fine Arts. Since 1956, Dr. Hughes has been chairman of the music department at Trinity University in San Antonio, Texas.

● LONG BEACH, CALIF.—Rear Admiral Edward B. Harp, Jr., chaplain corps of the U. S. Navy, was the commencement speaker at Pacific Bible Seminary for graduation exercises held here June 7. Chaplain Harp served as chief of chaplains in the Bureau of Naval Personnel between 1953 and 1958.



DR. PAUL F. SHARP, president of Hiram College, Hiram, Ohio, congratulates Dr. David Fellman, professor of political science at the University of Wisconsin, following a recent convocation address there. Dean J. Neal Primm (right) and Dr. Harlie L. Smith, president of the Board of Higher Education, look on. Dr. Fellman spoke on "The Meaning of Academic Freedom."

## New East Texas Church

### Built With a Purpose

JACKSONVILLE, TEXAS—The design of First Christian Church here is in harmony with the congregation's desire that the new buildings "portray their purpose, be simple and beautiful, with the atmosphere of East Texas. . . ."

In its new \$100,000 building program the church erected two units of an ultimate four-unit master plan. In accordance with the desire to "portray their purpose," the plan is designed as a campus of education buildings grouped around the central structure, the sanctuary.

This unit is a steep-roofed, four-gabled building with each of its four faces looking out over the surrounding residential neighborhood. Its plan is in the shape of a cross and is designed to express the concept of worship of the early New Testament church, that of a congregation of "believers gathered around the Lord's Table on the first day of the week." The congregation is "gathered around" the chancel area by being seated in three of the wings.

The fourth wing contains the baptistry, robing rooms, etc. Each gabled wall contains a number of small, custom-designed stained glass windows, sixty-three in all, which provide the interior with tiny rays of colored light. Focus is maintained on the chancel by the lighting arrangement, and an air of reverence and awe is combined with the sense of "gathering around."

A covered walkway connects the parking lot to the children's building and defines a front courtyard, reminiscent of the ancient "Atriums"



First Christian Church, Jacksonville, Texas.

or "Forecourts" of buildings of the early New Testament era. A stone platform with a rough sawn wood cross provides a central focal point for the visitor as he approaches the church from the west.

The education unit that was erected is the children's building, which contains a series of eight classrooms clustered around short corridors off the covered walkway. The structure is long and low-roofed to be in good scale with the children. Included also are an office, pastor's study and kitchen. A large classroom, which eventually will be divided, is used as a fellowship hall.

All interior walls of the children's building are mahogany paneling, for ease of maintenance.

Hanging in the outdoor sign is a bell taken from the engine of a famous East Texas pioneer train.

The week of dedication services were held March 27-April 3, 1960. The speakers were ecumenical in scope and included the chancellor and the president of Texas Christian University, the executive director of the Texas Board of Christian Churches, the president of Lon Morris College and the pastors of two Jacksonville churches.

Robert D. Matheny has been minister of the congregation here since October, 1953, and is a correspondent for *The Christian*.

Future buildings will include the adult education unit and a youth-activities structure.

## TO NEW MINISTRIES—

▲ ALVIN, TEXAS—Lawrence Wheel-ess, ministerial student at Texas Christian University, Fort Worth, is serving here this summer as youth worker for First Christian Church.

▲ KANSAS CITY, Mo.—Douglas Donovan has been called here to serve as associate pastor with responsibilities in the field of religious education at Independence Boulevard Christian Church. A recent graduate of The College of the Bible, Mr. Donovan, and his wife, are natives of Kansas City, volunteers for Christian life-service from the Quindaro church.

▲ MARSHALL, Mo.—Rex Thomas, minister of First Christian Church, Windsor, Mo., has been called to be minister of District No. V of the Missouri Association of Christian Churches. His headquarters will be located here as he will serve some 80 Christian Churches in the ten counties of this area. He is a gradu-

ate of Phillips University and The Graduate Seminary at Enid, Okla.

▲ CONNERSVILLE, IND.—James G. Goode, recent graduate of Christian Theological Seminary, Indianapolis, Ind., has been called to serve as associate minister of Central Christian Church here. He is a native of Bristol, Va., and received the B.A. degree from Lynchburg College in 1957.

▲ EL CAJON, CALIF.—W. R. Baird is now serving as ad interim minister at First Christian Church here.

▲ ALLIANCE, OHIO—Samuel F. Freeman was recently installed as pastor of First Christian Church here. He came to this city from a pastorate with First Church, Winchester, Ky. Ira Langston, president of Eureka College, gave the installation sermon, using as his subject, "The Ministry of the Church."



Robert D. Matheny, minister, First Christian Church, Jacksonville, Texas

## A New Church Begins

### Compact Signing Service

NORTHFIELD, OHIO—The closing of a compact signing service was held here at the new Shepard Road Christian Church on May 8 with 85 people signifying their intention to become members of the recently established congregation.

Organized under the guidance of the Ohio Christian Missionary Society and the Christian Churches of Summit and Cuyahoga counties, the group set a goal of 85 charter members. Prayer covenant cards were

signed that "at least 85 people will take membership and sign the compact with our church by May 8."

Franklin H. Minck, pastor of High Street Christian Church, Akron, Ohio, assisted in a membership drive; Ray W. Bosh, director of church development for the Ohio Christian Missionary Society, was the speaker for the final compact signing service.

Neil M. White, a first-year student at the Oberlin (Ohio) School of Theology and a former chemical engineer with the Goodyear Tire and Rubber Co., is the part-time pastor.



FROM LEFT ARE: Neil M. White, pastor; Ray W. Bosh, director of church development, Ohio Christian Missionary Society; Bruce Anderson, membership chairman; and Roger Adams, board chairman.

## Observes 50th Year

GIRARD, KAN.—The Brotherhood Class of the Christian Church here observed its 50th anniversary on March 27.

J. E. Davis, the only remaining charter member of the class, was master of ceremonies. Invocation was by W. W. Jewell of Arcadia. Virgil Feerer, the minister, spoke on behalf of the church.

Brief talks were given by Robert O. Karr, Ralph Shideler and Miles Dorsey, Sr.

Special music was provided by Mr. and Mrs. John Morrison, Mr. and Mrs. W. J. Gus, J. E. Davis, Mrs. Maudine Clausen, Meigs Ellison and Miss Jo Sue Hudson.

W. E. Babb, former pastor of the church, was a special guest and showed pictures of the church and church school taken 25 years ago.

## Well-known Teacher Dies

NEW YORK CITY—Memorial services were held here at Park Avenue Christian Church on April 29 for Helen Fouts Cahoon, well-known teacher of theatre and television stars.

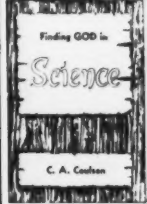
Among her students were Yul and Vera Brynner, Dorothy Sarnoff, Dorothy Stickney, Joanne Woodward, Rod Steiger, Larry Blyden, Karl Malden, Cloris Leachman, Joan Hovis Eubanks, Sir Laurence Olivier and Mary Martin. Several of these were able to attend the memorial services.

A former faculty member at Texas Christian University, she died in Dallas on April 20.

Hampton Adams, pastor of the church, conducted the service.



SIGNING THE COMPACT is Reuben Mathews, an elder; waiting to sign are Lydia Karmine and Kay Walls; looking on are Ray Bosh (left) and the minister, Neil M. White.



## FINDING GOD IN SCIENCE

by C. A. Coulson

A stimulating approach to life in the physical world and its relationship to the Creator-Father, discussed by the famous British PROFESSOR, ATOMIC SCIENTIST and METHODIST LAY PREACHER.

One of 16 titles in the "Finding God Series" by such noted authors as Nels F. S. Ferre, D. Elton Trueblood, and Ernest Trice Thompson. Each booklet 15¢; complete set of 16 booklets \$2. Write for description folder or order from

### The Upper Room

The world's most widely used devotional guide

1908 GRAND AVE., NASHVILLE 5, TENN.

## RELAX . . .

### DEFINITELY TENDER

Upon arrival at scout camp, the scoutmaster explained that because of the rough terrain, the boys would have to wear their shoes at all times.

One little fellow spoke up: "Sir, I would have to anyway; I'm only a Tenderfoot."

GEORGE E. CHRISTIAN  
in "Scouting"

### PATTERN

A woman is charming  
Yet it is alarming

That when her male child  
marries  
(So they say)

She turns into a green-eyed  
dragon

Who maliciously steals her  
prey.

Yet I was very glad to find  
My mother-in-law was good  
and kind.

May my daughter-in-law find  
in me

A mother-in-law as good as  
she.

—BEULAH AYDELOTT  
CURTISS

Now you can breakfast in  
New York, jet to Los Angeles  
and find nobody up.



"Isn't he talented, doctor?  
He's taking xylophone lessons,  
you know!"

## MOTION PICTURE REVIEWS

THE FOLLOWING reviews and ratings of current motion pictures has been provided by the Protestant Motion Picture Council, in cooperation with the Broadcasting and Film Commission and United Church Women of the National Council of Churches of Christ in the U.S.A.

POLLYANNA. Walt Disney Production. Buena Vista Release.

For more than two generations, Eleanor H. Porter's novel has been on the reading list of young girls who hearts are touched by the experiences of Pollyanna, the *glad girl*, whose bright outlook was contagious, playing the "glad game" imparted by her missionary father, showing that one can be *glad* about something, even in trouble.

She had ample opportunity to demonstrate its effectiveness after coming to live with her aunt Polly, upon the death of her parents. Aunt Polly is rich, severe, domineering, busy in community affairs which she expects to rule. There are many causes for friction with the pastor of her church, the town's mayor and others.

Pollyanna plays her "game," makes friends in many circles—the town's misanthrope, a mischievous boy escaping from the orphanage, a disagreeable widow, the pastor who preaches stern sermons but learns from Polly that love and gentleness can reach more people surely and serve them better. Aunt Polly is opposed to promoting a bazaar to build a new orphanage, originally the family homestead, but through Pollyanna's pleading, the cooperation of the preacher and her new friends, it takes place and is a huge success. (This is one of the high points of the film and an ambitious production, full of interest and entertainment.) It brings the town's people together in a happy bond.

When Pollyanna meets with an accident, she nearly loses the *game* but her philosophy shared by many brings its own reward and the story ends on a touchingly happy note. The selection of the cast is a wise one, all entering heartily in their parts. Young Hayley Mills is a remarkable Pollyanna, giving a shining performance.

The flavor of the time (1912) is

captured successfully in the settings, the costumes, the manners and behavior of the people. This is a film which can be enjoyed by the whole family.

THE GALLANT HOURS. Cagney-Montgomery Production. United Artists Release.

In this war drama of the fateful days at Guadalcanal, the audience has the feeling of participation in the planning of the strategy which insured future victory in the Pacific.

This particular period in 1942, at the height of the war effort, is depicted from the vantage point of Admiral Halsey. It is told in flashback manner with the force and feeling of a documentary. The characters are identified with factual backgrounds. An intelligent commentary illumines every scene.

There are occasional glimpses of humor but, on the whole, it is a serious and altogether engrossing film—an uplifting one, as one gets a clear idea of the price at which peace was ultimately secured. The musical introduction and closing by the Roger Wagner chorale with sustained choral effects throughout add much to the dramatic atmosphere.

RAYMIE. Allied Artists.

On a California fishing pier, a young boy sets his heart on catching a big fish, "Old Moe," who is responsible, according to the fishermen, for all the "ones that got away."

When he succeeds, he finds that the effort and the wish counted more than the realization and he lets the fish go as he considers him rather like an old friend. An easy-going, natural, calmly told story, with some homely philosophy well expressed and which has good effect on those involved.

This, with a simple plot and some pertinent observations on friendship, makes for good entertainment, with some mild excitement, without violence.

Chairman of the Protestant Motion Picture Council is Mrs. Jesse M. Bader, 41 Fifth Avenue, New York 3, N. Y.





## TOWARD A BETTER CHURCH

by Samuel F. Pugh

### A Quarterly Inspection

**I**N SPITE of the city fire department, some local churches have danger spots that seem to be waiting for a carelessly dropped match or a bit of inferior wiring to ignite them. It is strange how a clean closet can become cluttered so gradually that no one realizes what is happening!

Most of the "accumulation zones" are in secluded spots seldom seen by the casual member. What percent of the members ever have opportunity to look into the cubby hole under the stairway, or visit the "prop room" where the drama guild's costumes and sets are stored? Who knows what the caretaker's tool shed is like, or whether oily cloths have been thrown in a heap in the room where paint is stored? Who visits the belfry, the basement or the broom closet?

When a few persons are responsible for the contents of any room or closet, and no specified person is responsible for checking it regularly, there is danger that after a while it may become a fire trap or at least an affront to good taste. We suggest therefore a *quarterly inspection* in every church regardless of size.

Such an inspection could first be made by the property department or committee. With notebook in hand let two or three persons make a tour of the entire church premises, inside and out. Let notes be made of fire hazards, or materials that could (with the right group's permission) be given to the Goodwill Industries or American Red Cross. Take note of chairs, tools and tables that need to be repaired and of items that need to be hauled to the city junk yard. If some of the materials are to be used later see that they are repaired, stacked neatly, and made ready for future use.

After enough time has elapsed that everything has been put in order, it would be well for the head of the property department to invite someone from the city fire department and someone from the light and gas company to inspect the premises for the purpose of finding where safety measures need to be taken.

*Samuel F. Pugh is executive director of Local Church Life for The United Christian Missionary Society, Indianapolis, Indiana.*

Quarterly inspection by a person from the church would then be in order. A committee composed of a member of the property department (as chairman), a member of the worship department and a member of the department of Christian education would be able to see the premises from several points of view.

This committee could look for fire hazards and defective wiring but it could look also for cluttered desks and shelves in the various classrooms. It could take notice of anything that detracted from the attitude of worship or the effectiveness of a teaching experience or that gave evidence of poor housekeeping.

It might be well to leave a note of commendation when a room is neat and clean—and a suggestion wherever a suggestion seems to be needed. It should be understood by the congregation that these quarterly inspections are being made and that they are conducted not in critical mood but to enhance the

beauty, the safety and the effectiveness of the whole church.

Let the caretaker go with the group on occasion. He will have information to give, suggestions to offer and in the process he will learn what is expected of him in his work.

The program planning manual, *Property*,<sup>1</sup> by Fred Michel, offers a great deal of help to churches and individual church families interested in the appearance of church property.

It should be remembered that the church premises make a lasting impression on those who pass by and those who enter. Everything has a way of saying, "This is what we think of the house of God."

<sup>1</sup>Available from Christian Board of Publication, Box 179, St. Louis 66, Missouri.

### Cartys Lead Meetings

BURLINGTON, COLO.—Mr. and Mrs. Lawrence Carty, evangelists, were with First Christian Church here April 24 to May 1 for a preaching mission.

Mrs. Carty conducted a training session for children each evening. Thirty-seven were enrolled.

During the preaching mission 12 people united with the church, 11 by baptism.

C. Wendell Tolle is the minister.

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## "You Are What You Read"

### A Catholic President

**A Roman Catholic in the White House.** By James A. Pike with Richard Byfield. Doubleday. 143 pages. \$2.50.

The Protestant Episcopal bishop of California has undoubtedly made himself a leading spokesman, if not the chief one, on this subject. Canon Byfield is pastor of Grace Cathedral, San Francisco.

The point of view expressed in the book is that disagreement is not bigotry, as charged by some Roman Catholics and some Protestants. Dr. Pike rightly distinguishes between papal pronouncements on doctrine, and expression of opinion on social subjects.

The crux of the matter, in his judgment, is the question of whether a Roman Catholic takes one message from the pope just as seriously as he does the other.

The main conclusions are that many American Roman Catholics are likely to be less docile in their acceptance of "recommendations" than their European brethren; and that "when the chips are down . . . a voter faced with the question of casting a vote for a Roman Catholic candidate will have to weigh the degree of his own trust in not only the candidate but in the candidate's church."—H. E. S.

### Christian Unity

**One Lord, One Church.** By J. Robert Nelson. Association Press. 93 pages. \$1.25.

This little book, bold, fresh and prophetic as well as historical, deserves a place on the reading list of every layman as well as in the minister's library. It is one of the series of World Christian Books, sponsored by the International Missionary Council.

The first chapter begins, "Why is there so much concern today about Christian unity?" and is filled with biblical resources on the subject. In a subsequent chapter the author states that "Until one understands the biblical teaching about the unity of the church with Christ and in Christ, he cannot be deeply dis-

turbed over divisions in the church."

There is excellent treatment of the lack of similarity between "differences and diversity" on the one hand and "division" on the other. With "seven-league boots" the author strides over the historical centuries with their divisions, and then by individual mention treats the councils and conferences leading toward unity. He observes that 40 times in 48 years (1910 to 1958), "always within the context of worship," church unions have taken place.

The book ends with the facing of twelve vital questions which we must face in our individual minds as well as in our own churches. This is not a book that gives exhaustive treatment to its subject. It simply whets the appetite for wider reading, study and soul-searching upon a question that haunts every Christian with a concern for Christ's desire for the oneness of His people.—LOWELL C. BRYANT.

### Rural Ministry

**The Larger Parish and Group Ministry.** By Marvin T. Judy. Abingdon Press. 175 pages. \$3.

The author of this excellent book is at present professor of church administration and rural sociology at Perkins School of Theology, Southern Methodist University. He is well qualified to write this fine handbook. His experience in rural church work goes back to 1946 when the Methodist Church of Missouri asked him to become director of the Harrison County (Mo.) Larger Parish. He felt ill-equipped for such a venture so made a very thorough study of the literature in the field of the rural church.

The book was first published in mimeographed form under the title, "Serve to Survive." It was used in three teaching experiences in 1957, and put into book form in 1959. His philosophy of the true function of a rural church is well summed up in the title of the mimeographed form.

Professor Judy is painstakingly careful in making clear his various definitions of the types of coopera-

tion on rural fields, namely circuit, yoke-field, federated church, larger parish, denominational group ministry and county council.

I like to call this a sourcebook. It provides many graphs and tables of vital statistics, bibliography, a suggested constitution for a Larger Parish, and a questionnaire to help in the vast research necessary in the establishment of a larger parish and group ministry.

As a fellow rural pastor I was pleased with the high tribute to two ministers whose wonderful spirit and heroic work have been a blessing to all of us. These men are Harlow S. Mills of Benzonia, Mich., who gave us the term "larger parish," and John Frederic Oberlin, who served his mountain parish for 59 years and who has become the "patron saint" of the rural ministry.—J. P. MILLER.

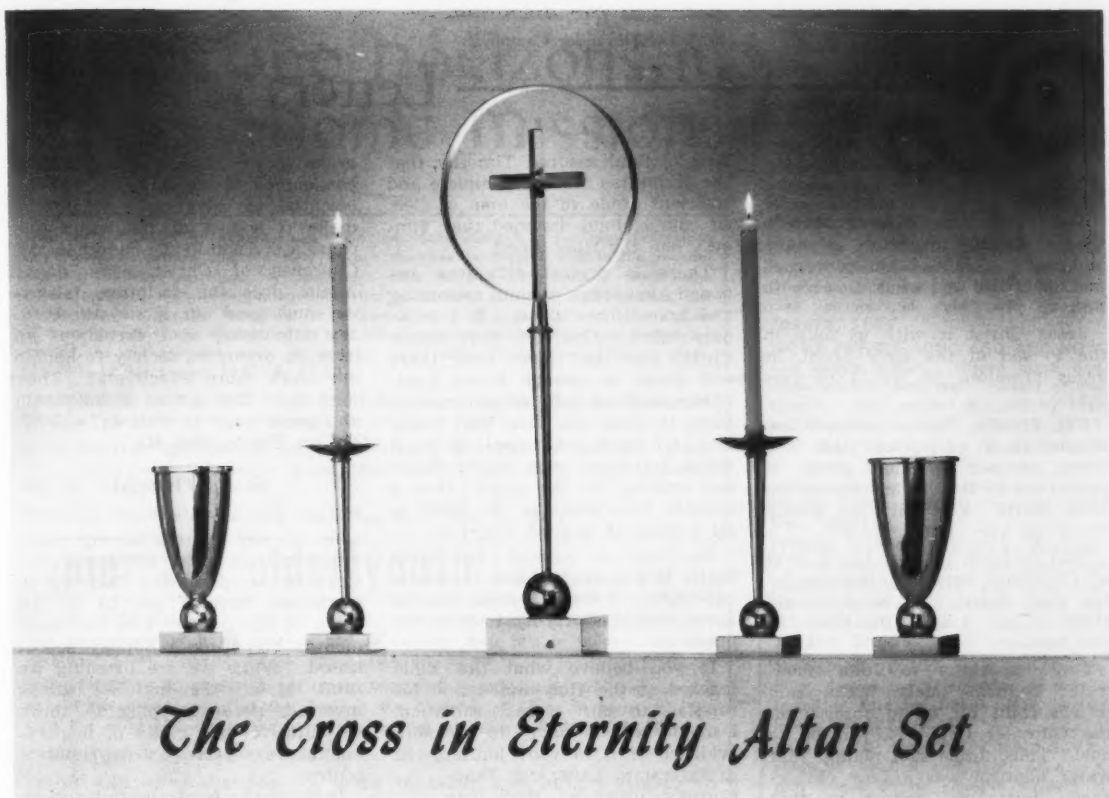
### 21 Sermons

**Beliefs Have Consequences.** By Arnold H. Lowe. Thomas Y. Crowell Company. 178 pages. \$3.

I like the poignant way of Dr. Lowe—I say "poignant" because the expressions in his latest book, *Beliefs Have Consequences*, are keen, piercing and effective. His style meets the middle ground between the earthy and the ethereal, dealing directly with the Christian answer to life situations.

There are 21 chapters—one might say 21 sermons. On occasion it seems Dr. Lowe borders on "situation preaching," but actually, he goes beyond this and deals clearly and pertinently with the problems confronting people in our day. His are the Christian answers which provoke thought and further growth. Actually, the ideas he does express give one the impulse for the quest—the quest for finding ways for a more significant life.

I have others of Dr. Lowe's books in my library. I will cherish this one not only as an example of how to use words and ideas in a setting which can be understood, but as a help for my own life. The book speaks to me, and I know it will speak to you.—MYRON C. COLE.



## *The Cross in Eternity Altar Set*

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*This is a new conception of an altar set which sets the cross most significantly in the circle symbolizing eternity. It captures contemporary architecture but retains the traditional lines of the Latin Cross. The cross itself is made of square tubing, set diagonally so that the full lines of the cross can be seen from all angles. Standing in the circle of eternity the cross is held high (so that all the world may see) by means of a torchlike stem which rests on a sphere and a square base, symbolizing the earth and the four corners of the world. Thus the cross planted in the earth, stands in all eternity to symbolize Christ's sacrifice and man's salvation. The torch-like candlesticks match the cross in size and design and symbolize Christ the Light of the World, based on John 8:12, where Jesus said, "I am the Light of the World; he who follows me will not walk in darkness, but will have the Light of Life." Matching vases make this a perfectly matching set, and they have a new insert adding to the convenience of arranging flowers and cleaning.*

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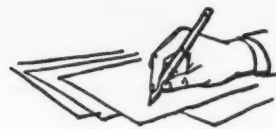
45A598, Matching Candlesticks, 15" in height, \$75 per pair.

45A599, Matching Vases, 11" in height, \$75 per pair.

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*"The spirit and soul of all reformation is free discussion."*

—Alexander Campbell



## Letters . . .

### Holy Spirit Baptism

Editor, *The Christian*:

For some time I have been a reader of your magazine "of news and opinion," and I am concerned and disturbed by what I seem to find.

Jesus Christ is with us *only* in the Person of the Holy Spirit, as Jesus promised he would be forever.

The Apostle Paul (1 Corinthians 2) makes it very clear that the Bible, as our spiritual guide, is open *only* to those who possess the Holy Spirit. The Christian should "walk by the [Holy] Spirit."

Paul declares (1 Cor. 12:13) that all Christians have been baptized by the Holy Spirit, and he positively states (Eph. 4:4, 5) that there is *one* baptism.

Jesus, speaking to John about water baptism (Matt. 3:15), said it was right for us to observe all the (Mosaic) Law. "Let it be so now." Thus, Jesus said plainly that water baptism was a Law observance. But, Paul assures us that we are not under this Law, but under grace if we are led by the Holy Spirit. Did not Jesus clearly imply ("Let it be so now") that the time would come (his death on the cross) when this dispensation of the Law would be replaced by something better?

Therefore, Brother Short, that my "opinion" is the result of Holy Spirit leading must be my constant aim and desire. The work and teachings of the church fathers, as Calvin and the Campbells, are important only insofar as they were Spirit-led. There is grave danger that we accept the doctrine stated by others *only* intellectually, i.e., without the present guidance of the Holy Spirit. And, there is also grave danger that we accept water baptism as the *one* baptism because the church fathers brought it into Protestantism from the Roman Catholic church. We do need to understand the Bible spiritually by the help of the Holy Spirit. Only so can we have a true understanding and only so can we have unity, which the Disciples of Christ claim to seek.

The Bible says, "of the making of books there shall be no end, and much reading is a weariness to the

flesh." Paul assured Timothy that the scriptures are the complete and sufficient guide to the man of God. Of course, Paul assumed that Timothy had the Holy Spirit.

There is a vast difference between knowledge "about" something and knowledge "of" it. If I know only "about" God, the Holy Spirit, Christ and the Bible, then there will never be enough books, pamphlets, articles and other publications to lead me into the Truth. But, if I know "of" these important things by being born of the Spirit and walking "in the Spirit," then a reliable translation of the Bible is all I need of printed material.

He who is without the Holy Spirit is absolutely blind to spiritual truth. (1 Cor. 2). Jesus warned about the blind trying to lead the blind.

If you believe what the Bible teaches of the Holy Spirit and his relation to our eternal salvation, I should be very happy to see more evidence of it in your journal.—R. A. PLOWMAN, LAKELAND, FLA.

EDITOR'S COMMENT: *Mark 9:24.*

### Ordinances

Editor, *The Christian*:

Brother W. E. Harris sent me a carbon copy of his response to my article (*CE-FR*, Oct. 4, 1959), which response was printed in your Dec. 27 issue. I wrote to a personal friend, a retired minister, who complimented me very highly on my article.

Briefly, an ordinance is something ordered or ordained by someone with authority to do it. Jesus, through Peter on the day of Pentecost, ordained that baptism should be essential to forgiveness and salvation, therefore it is an ordinance. Jesus ordered his disciples to remember his suffering through the breaking of bread, therefore it is an ordinance.

Brother Harris asked what I would do with Jesus' command to love one another, etc. All such things were included in "growing in grace and the knowledge of the truth" which I included in my statement about the Supper.

There are some things that are not essential but are a matter of opinion. For instance, does the scripture tell us we can't have an

organ in the church or we will be condemned if we do? Is that an essential to salvation? Then why make it a test of fellowship and cause a division in the church as the Churches of Christ have done? Again, does the scripture tell us we must send our money direct to the missionary and forbid us to have an organized society to handle our work more effectively? Then why make that a test of fellowship and cause another division?—V. W. MCCOY, *Platte City, Mo.*

### Sound Thought

Editor, *The Christian*:

In this day and age we are easily influenced by social problems. Instead of accepting the fact we as Christians have a job to do we listen to our teacher who has spent months preparing a Sunday school lesson. While we are listening we think of all the material things involved, never stopping to think we ourselves are guilty of neglecting the very principles we claim to profess.

It is not the fault of our teachers, I'm sure. What material things does he give us to think about?

Writers can write forever, teachers can teach forever, Christians can repent forever, but unless we show other people how we are Christian who believes us?

I think of this every time I call a cab to attend the class in which I'm a charter member.—MRS. MAE-LYN JACKSON, *Texarkana, Tex.*

### Williams' Support

Editor, *The Christian*:

W. W. Williams has well spoken in your April 17 issue (Letters, page 30). Our whole open-membership controversy is "man made," and it is being used as if it were God's own ordinance to judge and cast out. It is my opinion that the New Testament churches in their respective geographic locations were open membership in their polity.

Because: 1. Even the tares must not be rooted out; 2. The net gathers of every kind; 3. We must await the Lord's judgement (Matt. 13:29; 1 Cor. 4:5); 4. Sardis had only a few approved members. Prayerful study here can greatly extend our whole love horizon.—M. WATTERWORTH, *West Lorne, Ontario, Canada.*



1960

Mission Study Theme:

July-December

# heritage and horizons in home missions

adult

**SAFE IN BONDAGE** by Robert Spike. An important study that analyzes contemporary American culture and the duty of our churches to involve themselves in vital areas of human existence. A panoramic view of the 20th century world—the culture molders, men in organizational straight jackets, tension-ridden women, lost youth, minority groups struggling to escape prisons of prejudice and the relation of these groups to the Church. This text introduces new philosophies and techniques needed for our complex age. It reviews past home mission enterprises. Cloth, 70A703, \$2.95; paper, 70A704, \$1.50

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**FROM FRONTIER TO FRONTIERS IN HOME MISSIONS** by Willard M. Wickizer. A Disciple orientation to the mission theme, "Heritage and Horizons in Home Missions." 93A682, \$ .50

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junior

**OLD TRAILS AND NEW** by Helen Higgins. Two sets of five stories, one of Heritage which includes stories of work of Francis Asbury, Sheldon Jackson, the Good Will Industries; the other on Horizons with stories about a missionary airplane, missionary boat, station wagons to minister to the needs of refugees, Indian Americans and others. Cloth, 70A713, \$2.95; paper, 70A714, \$1.50

**A JUNIOR TEACHER'S GUIDE** on "Good News to Share" by Lois Trimble Benedict. Worship suggestions and guidance on procedures for ten sessions. 70A715, \$ .65

**FROM FRONTIER TO FRONTIERS IN HOME MISSIONS** by Willard M. Wickizer. A guide of leader's information. 93A682, \$ .50

**THREE ITEMS ABOVE**, together, 70A738, \$2.40

primary

**PRIMARY TEACHER'S GUIDE** on Good News to Share by Lois Eddy McDonnell. Suggestions for ten sessions. 70A718, \$ .65

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**LARRY** by Edith J. Agnew. Illustrated by Brinton Turkle. Meet Larry, his friend Chesty, who is half Osage and half Creek

Indian, and Grandma Riley, who has stories to tell of the old days, and a collection of old arrowheads. She lets the boys take them to school; the most precious one disappears. A delightful story filled with children in Oklahoma who learn, through stories, how the church was brought West. Cloth, 70A716, \$2.95; paper, 70A717, \$1.50

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resource material

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# LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** Why do we not have more positive preaching on social issues? Our preachers are too genteel. I hope our International Convention takes more positive stands on things that affect the lives of all of us. I am well past three score years and ten and I do not want to see us return to days of intolerance but I do wish our ministers would catch the spirit of the prophets.

**ANSWER:** Your letter was most interesting and shows that you are alert to the social implications of the gospel. You bring all of us who occupy the pulpit face to face with our responsibilities.

We are to preach good tidings but we are also to break the chains which hold five million in the bondage of alcoholism—we are to heal those who are sick at heart, open the eyes of those blind to social needs and raise up dead church members.

This can be done not by presenting sweet essays on "Golden Streets and Gates of Pearl" but by standing up to preach the unsearchable riches of Jesus Christ.

We see people in the pew and suppose they want us to tread lightly on social issues and carry with us the syrup pitcher to sweeten up all the disgruntled. It just shows that even though we can look at the sky and tell whether or not it's going to rain we cannot look at

our congregations and tell what is in the mind of those in the pews.

Recently a group of laymen met and resolved that most of the ministers in their denomination were too liberal and they circulated letters to all the laymen of their church in the state to inform them that they should watch their pastors.

According to the letter these laymen interpret "liberal" to mean trying to apply the principles of Christianity to politics, economics and social relations. In other words, I suppose the minister must never refer to dirty politics; above all he must not interfere with the liquor business which has produced five million alcoholics and robbed little children of proper love and care, nor protest the difficulties of the steel barons and labor leaders trying to make democracy work at the conference table.

You can readily see that this business of being a minister is no bed of roses. A minister must always seek to understand the mind and heart of his people but if he is a true minister he will not take his orders from elders, but from God.

You mention your hope that the International Convention would take more definite stands on social issues. Do you know that the Convention has often been criticized for being too vocal on such subjects as peace, labor relations, racism and the like?

The convention has also passed strong resolutions on the liquor traffic. I have never heard of a local church taking action against these temperance resolutions but I am sure many individuals of the church resented the convention's attempt to curb the business in which they have investment or to interfere with their personal habits. You understand of course that these resolutions only express the opinions of those gathered at the convention (at least a majority opinion) and are not binding on any local congregation.

Certainly I have not answered your question but I have at least talked it over. Maybe this article will turn some genteel minister into a flaming prophet but I would first warn him that he had better be prepared to eat locusts and wild honey.



